



*Restoring Ourselves Through
Transformative Justice and
Interfaith Peace Building:
A Tool-Kit for
United Religions Initiative*



A Practical Research Project
presented to
the Faculty of
Claremont School of Theology

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
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For My United Religions Initiative Family...

You help make the world a better,
more peaceful place for all of us.

I appreciate you.

Thank you.

Table of Contents

P. 6: How To Use the Tool-Kit and Ground Rules

P. 7-8: URI PPP's

P. 9: Declaration of Restoration and Transformation

P. 10: Doodle Page

P. 11-12: Interfaith Peacebuilding and Restorative Justice for URI

P. 13: Interfaith Peacebuilding and Restorative Justice Philosophy Chart

P. 14: Doodle Page

P. 15-16: Face to Face—A Mindfulness Exercise

P. 17-20: All Is Sacred—Living into the Golden Rule

P. 21: Doodle Page

P. 22-24: Case Study— Imam Mohammad Ashafa and Pastor James Wuye, Interfaith Peacebuilding and Restorative Justice: Understanding the Chart

P. 25: Existing Narratives and Developing Emotional Intelligence—The Stories That Shape Us

P. 26: Doodle Page

P. 27: An Introduction to Engaging Trauma With Belief

P. 28-29: Case Study—The Amish Nickel Mines School Mass Shooting: Engaging Trauma With Belief Continued

P. 30-31: An Example of Engaging Trauma With Belief Continued—Specifically For Women

P. 32: Excerpt from, “Love Letter to the Earth” by Thich Nhat Hanh

P. 33-36: Transforming with Indigenous Ideas and the Tree of Life—*Original Art By Sothearat Seoung, URI South East Asia Regional Coordinator*

P. 37-38: Case Study—The Christchurch Mass Shooting: Forgiveness, Reconciliation and Restoration—Transforming With Self-Compassion, Empathy and Compassion for Others

P. 39-40: Choose Your Own Case Study: Forgiveness, Reconciliation and Restoration—Transforming With Self-Compassion, Empathy and Compassion for Others

P. 41: Doodle Page

P. 42-43: Closing

P. 44: Glossary of Terms

P. 45: Resources

P. 46: Doodle Page

P. 47: Goals

Unless otherwise cited, all content, graphs and exercises are original and created by Karen Leslie Hernandez

How to Use This Tool-Kit

The combining of Restorative Justice (RJ) and Interfaith Peacebuilding didn't exist as I envision it, until this project. With that in mind, this is a very basic introduction to both an RJ and Interfaith Peacebuilding process. Before using this tool-kit in workshops or trainings, it is important that all URI Regional Coordinators and Facilitators read the paper that accompanies the tool-kit. It will give context and prepare you with some theoretical work that helps in understanding the RJ process and how I have combined RJ with Interfaith Peacebuilding. As a Regional Coordinator, you understand your cultural context much better than I do. I trust that you will use this tool-kit responsibly and with a clear understanding of your community, including what in this tool-kit works for your region and what will not.

The RJ process calls for both Survivors and Offenders to participate in dialogue and reconciliation. I have designed this workshop to go both ways—either all can participate, or you can do individualized group transformational work if it is too tenuous to have both groups participate at the same time. You can also build up to bringing both groups together, by using the tool-kit as an opportunity to share these ideas, philosophies and practices within your community.

In regard to the case studies, the studies I included can and do have differing views—politically and theologically. While your context and understanding of a case study that I included might not resonate with you, I encourage you to use the case studies in this tool-kit (or something *very* similar). Mostly because each case study reflects restorative justice theories and as you will read in the paper itself, the case studies included lend to a better understanding of an RJ and Interfaith peacebuilding process.

I did my best to make the language in the tool-kit as readable as possible for those who are non-English speakers. Whatever exercise I have suggested be read aloud by participants, can be read however works in your context. I will also follow all of this with the notion of never forcing anyone to say anything they don't understand. I advise that you do what works best for your community and their understanding of the English language.

Because there is so much content in this tool-kit, feel free to improvise or use the exercises in a way that works in and for your community. The tool-kit builds upon itself from beginning to end, so the most important thing to do is to follow the RJ and Interfaith Peacebuilding processes and build on the tools given. I did not include time constraints on many of the exercises, as I trust that you know what works within your communities and you can adjust time constraints on your own. I am always available for questions and you can find me at either khernandez@uri.org, or at karenlesliehernandez@gmail.com.

I hope this tool-kit empowers you and your community to seek healing and peaceful reconciliation.

Ground Rules for Participating

1. Be respectful
2. Be present
3. Be mindful
4. Be kind
5. Be empathetic and compassionate
6. Everyone gets a chance to talk
7. Participants explain themselves by telling their stories
8. Everyone is equal—no person is more important than another
9. Spiritual, faith, religious, belief and emotional aspects of individual experiences are encouraged and welcome
10. Use only “I” statements
11. No interrupting
12. Active listening is encouraged
13. The Facilitator is the Leader and will be respected
14. If you are feeling triggered, please say it
15. No threats are ever allowed in this forum
16. You have the right to talk as much and as little as you would like
17. You have every right to leave the room if any of these exercises make you uncomfortable
18. Your Facilitator will instruct you on time limit(s) for each exercise
19. Open your heart and mind to transformation

URI Preamble

We, people of diverse religions, spiritual expressions and indigenous traditions throughout the world, hereby establish the United Religions Initiative to promote enduring, daily interfaith cooperation, to end religiously motivated violence and to create cultures of peace, justice and healing for the Earth and all living beings.

We respect the uniqueness of each tradition, and differences of practice or belief.

We value voices that respect others, and believe that sharing our values and wisdom can lead us to act for the good of all.

We believe that our religious, spiritual lives, rather than dividing us, guide us to build community and respect for one another.

Therefore, as interdependent people rooted in our traditions, we now unite for the benefit of our Earth community.

We unite to build cultures of peace and justice.

We unite to heal and protect the Earth.

We unite to build safe places for conflict resolution, healing and reconciliation.

We unite to support freedom of religion and spiritual expression, and the rights of all individuals and peoples as set forth in international law.

We unite in responsible cooperative action to bring the wisdom and values of our religions, spiritual expressions and indigenous traditions to bear on the economic, environmental, political and social challenges facing our Earth community.

We unite to provide a global opportunity for participation by all people, especially by those whose voices are not often heard.

We unite to celebrate the joy of blessings and the light of wisdom in both movement and stillness.

We unite to use our combined resources only for nonviolent, compassionate action, to awaken to our deepest truths, and to manifest love and justice among all life in our Earth community.

URI Purpose

The purpose of the United Religions Initiative is to promote enduring, daily interfaith cooperation, to end religiously motivated violence and to create cultures of peace, justice and healing for the Earth and all living beings.

URI Principles

The URI is a bridge-building organization, not a religion.

We respect the sacred wisdom of each religion, spiritual expression and indigenous tradition.

We respect the differences among religions, spiritual expressions and indigenous traditions.

We encourage our members to deepen their roots in their own tradition.

We listen and speak with respect to deepen mutual understanding and trust.

We give and receive hospitality.

We seek and welcome the gift of diversity and model practices that do not discriminate.

We practice equitable participation of women and men in all aspects of the URI.

We practice healing and reconciliation to resolve conflict without resorting to violence.

We act from sound ecological practices to protect and preserve the Earth for both present and future generations.

We seek and offer cooperation with other interfaith efforts.

We welcome as members all individuals, organizations and associations who subscribe to the Preamble, Purpose and Principles.

We have the authority to make decisions at the most local level that includes all the relevant and affected parties.

We have the right to organize in any manner, at any scale, in any area, and around any issue or activity which is relevant to and consistent with the Preamble, Purpose and Principles.

Our deliberations and decisions shall be made at every level by bodies and methods that fairly represent the diversity of affected interests and are not dominated by any.

We (each part of the URI) shall relinquish only such autonomy and resources as are essential to the pursuit of the Preamble, Purpose and Principles.

We have the responsibility to develop financial and other resources to meet the needs of our part, and to share financial and other resources to help meet the needs of other parts.

We maintain the highest standards of integrity and ethical conduct, prudent use of resources, and fair and accurate disclosure of information.

We are committed to organizational learning and adaptation.

We honor the richness and diversity of all languages and the right and responsibility of participants to translate and interpret the Charter, Articles, Bylaws and related documents in accordance with the Preamble, Purpose and Principles, and the spirit of the United Religions Initiative.

Members of the URI shall not be coerced to participate in any ritual or be proselytized.

Declaration of Restoration and Transformation

To be read aloud by all—at the end, or beginning, or wherever you feel it's needed...

We, as sacred human beings, seek to recognize the history of our transgressions and create space for healing, reconciliation, restoration and transformation.

We vow to honor the Earth, our ancestors, our families, our neighbors, our communities, and even those who have caused us harm—with respect, with listening, and with the intention of transcending anger and hurt, to awareness and grace.

We understand that we must empathetically restore our own hearts and minds, before we can compassionately restore our communities.

We do this with thoughtful, mindful and meticulous awareness, as well as recognizing that this process is ongoing and without end or finality.

With humility and trust, we will practice honest dialogue with each other and comprehend that peacebuilding is not easy and must be practiced with contextual comprehension and speaking to truth.

We ultimately desire peace and will not only help ourselves to create and live in peaceful coexistence, but we will ensure that future generations understand how to peacefully thrive as well.

We recognize that we must do more than tolerate each other and that rebuilding relationships is not only about compromise, but about consensus as well.

We appreciate that the Earth gives us all that we need and that all sentient beings are sacred. We will work to ensure a reciprocal and respectful relationship, with the planet and all living beings.

We will continue to remind ourselves and each other of our collective holiness, our common humanity and our divinity, and that we hold the absolute power for forgiveness, compassion, peace and love.



Doodle Page

Interfaith Peacebuilding and Restorative Justice for URI

Pulling out key concepts of Interfaith Peacebuilding and RJ—these will be the concepts to keep in mind as well as reference throughout this tool kit

*** URI Key Interfaith Peacebuilding Practices:**

A. From the Preamble

- * We respect the uniqueness of each tradition, and differences of practice or belief.
- * We value voices that respect others, and believe that sharing our values and wisdom can lead us to act for the good of all.
- * We believe that our religious, spiritual lives, rather than dividing us, guide us to build community and respect for one another.
- * Therefore, as interdependent people rooted in our traditions, we now unite for the benefit of our Earth community.
- * We unite to build cultures of peace and justice.

B. From the URI Purpose:

- * The purpose of the United Religions Initiative is to promote enduring, daily interfaith cooperation, to end religiously motivated violence and to create cultures of peace, justice and healing for the Earth and all living beings.

C. URI's Principle 9:

- * We practice healing and reconciliation to resolve conflict without resorting to violence.

*** Key Restorative Justice Points and Practices:**

A. What is Restorative Justice (RJ)

- * Restorative justice is a process whereby all the parties with a stake in a particular offence come together to resolve collectively how to deal with the aftermath of the offence and its implications for the future.
- * In a faith context, restorative justice with its principles of repentance, forgiveness, and reconciliation, is instead a deeply spiritual process. It is never the easy way out; neither for the offender, the victim, nor the community. It requires all of us to come to grips with who we are, what we have done, and what we can become in the fullness of our humanity. It is about doing justice as if people really mattered; it addresses the need for a vision of the good life, and the Common Good ... the restorative approach is concerned with restoring the moral bond of community. (Hadley, *The Spiritual Roots of Restorative Justice*, 9)

*** On Faith:**

Our faith shapes the whole of our life and involves more than the ethical dimension of life. It shapes not only particular questions of right and wrong but also basic questions about the nature of reality—what human nature is, what sin is and how it is manifested, what the nature and direction of history is, what law is, what idolatry is, and what the root meaning of human life is. [These questions] involve matters of epistemology, historical causality, jurisprudence, social structure, psychological variation—in short all the basic questions of social theory, philosophy and human motivation. These are at the core of culture, and also at the core of faith. (Hadley, P. 4)

*** Review the chart, page 13—this will be referenced throughout the workshop ***

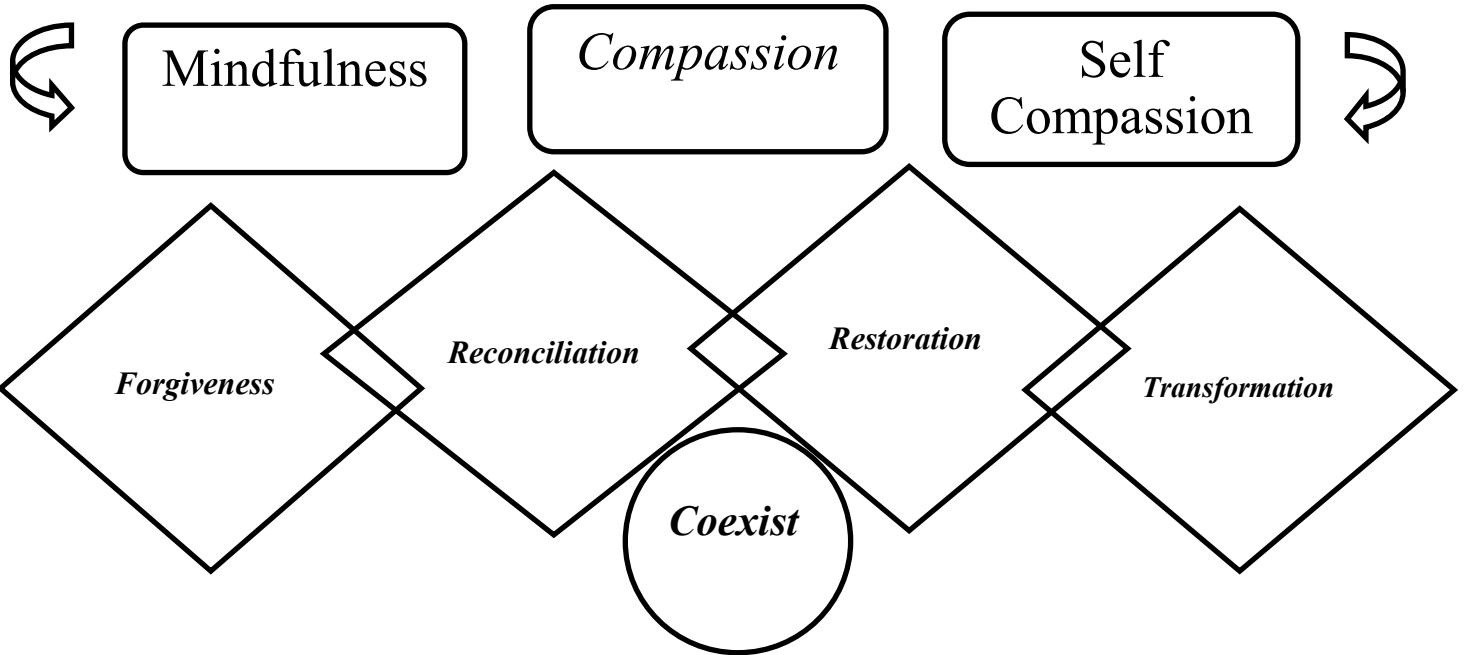
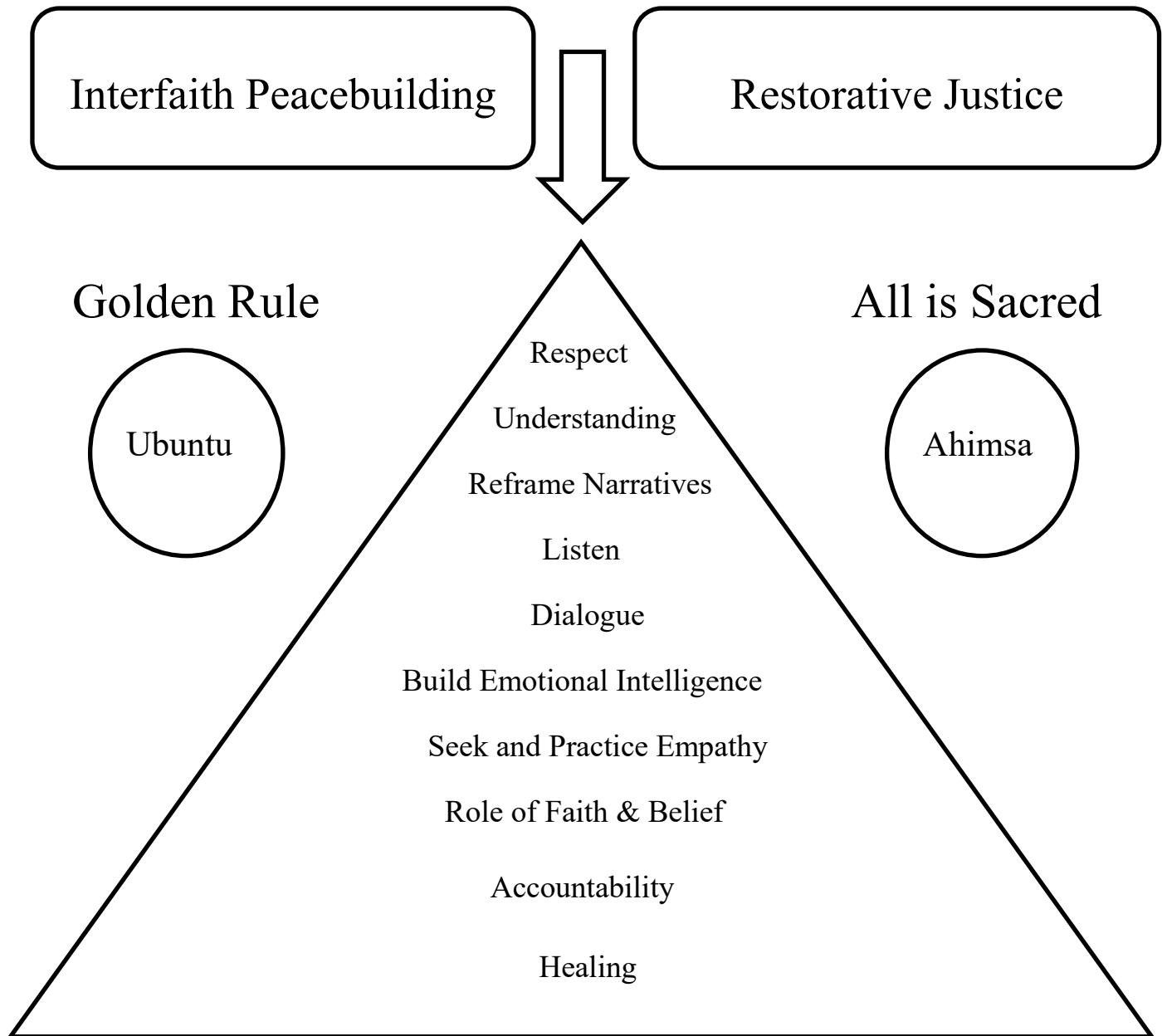
Interfaith Peacebuilding and Restorative Justice Philosophy Chart

The chart on the next page is a creation that depicts all the ideas and theories in this tool-kit. The chart enables one to understand how, when utilizing restorative justice along with interfaith peacebuilding, following the philosophies and theories, this process can lead one to a better understanding of the conflict in which one resides. This chart will be used several times throughout the tool-kit.

Please review the next page with the points below in mind. As the facilitator, it is suggested that you make this a general review, especially because later, participants will have the opportunity to apply this chart to a specific case study, as well as to a case study of their choosing. This review is not to fully understand the chart (yet). It is simply to introduce all the ideas in the tool-kit that build on this chart, with the exercises and content.

- A. When Interfaith Peacebuilding and Restorative Justice are combined, we are reminded of important theories needed to obtain peaceful coexistence
- B. The Golden Rule—Do to others, what you would have them do to you.
- C. Ubuntu—*I am, because you are*
- D. Ahimsa—*Noninjury*
- E. All is sacred—All beings are sacred (the Earth must be included in this as well)
- F. How can all these ideas and actions be illustrated in restorative justice and interfaith peacebuilding?
 - *Respect
 - *Understanding
 - *Reframe Narratives
 - *Listen
 - *Dialogue
 - *Emotional Intelligence
 - *Role of faith and belief
 - *Accountability
 - *Healing
- G. Mindfulness, compassion for all, and self-compassion are necessary to find peaceful resolutions
- H. As is forgiveness, reconciliation, and restoration
- I. We must transform ourselves, to transform our communities
- J. Hurt people, hurt people. Healed people, heal people
- K. The ultimate goal is to Heal and Coexist







Doodle Page

Face to Face—A Mindfulness Exercise

- This exercise is led entirely by the Facilitator
- The purpose of this exercise is to open the workshop with the opportunity for honest story and truth telling
- The desired outcome is to enable all in attendance to actively listen, relate and understand
- Participants are encouraged to speak as openly as they want to and they are welcome to pass if it feels too overwhelming
- You will need: Plenty of chairs, a talking piece and a singing bowl
- **Note:** *This is a typical Restorative Justice exercise—if this doesn't work in your community, please adapt or simply do not use*

- A. Survivors first
- B. Offenders last

The same process goes for both survivors and offenders:

- Place chairs in a circle, facing inward
- All those who are Survivors are invited to take a seat in the circle
- Explain to this group that each person has 5 minutes to answer any or all of these questions:

Suggestion—Writing these on a slip of paper or a board where those are participating can view is helpful

- * For Survivors, the questions are:**

- *What are you afraid of?*
- *What are you angry about?*
- *What trauma have you endured?*
- *How have you healed yourself?*

- * For Offenders, the questions are:**

- *What harm have you caused?*
- *How are you holding yourself accountable?*
- *What are you doing now to not cause harm?*

- Everyone must use “I” language
- If the person or community that has caused them harm is in the room, they are not allowed to address them personally by name
- Guide the conversation by calling on each participant when it’s their turn
- Remind them of the time limit
- Tap the singing bowl lightly for a 1 minute left warning
- Tap the singing bowl and circle it at 5 minutes to lead into 1 minute of silence
- After the 1 minute of silence, thank the person who spoke, ask them to hand the talking piece to the next person and repeat.
- Once all the Survivors have finished, offer a reflection of your choice
- Once the offenders have finished, offer a reflection of your choice
- Bring everyone back into a large circle, read the phrase below and take a moment to reflect in silence before moving on.

“The same divine light pervades everyone and everything.” - Sikh Leader, Guru Nanak

Face to Face—A Mindfulness Exercise Continued

Preparation Breath Exercise: The intention of this exercise is to bring people into the present moment and center themselves:

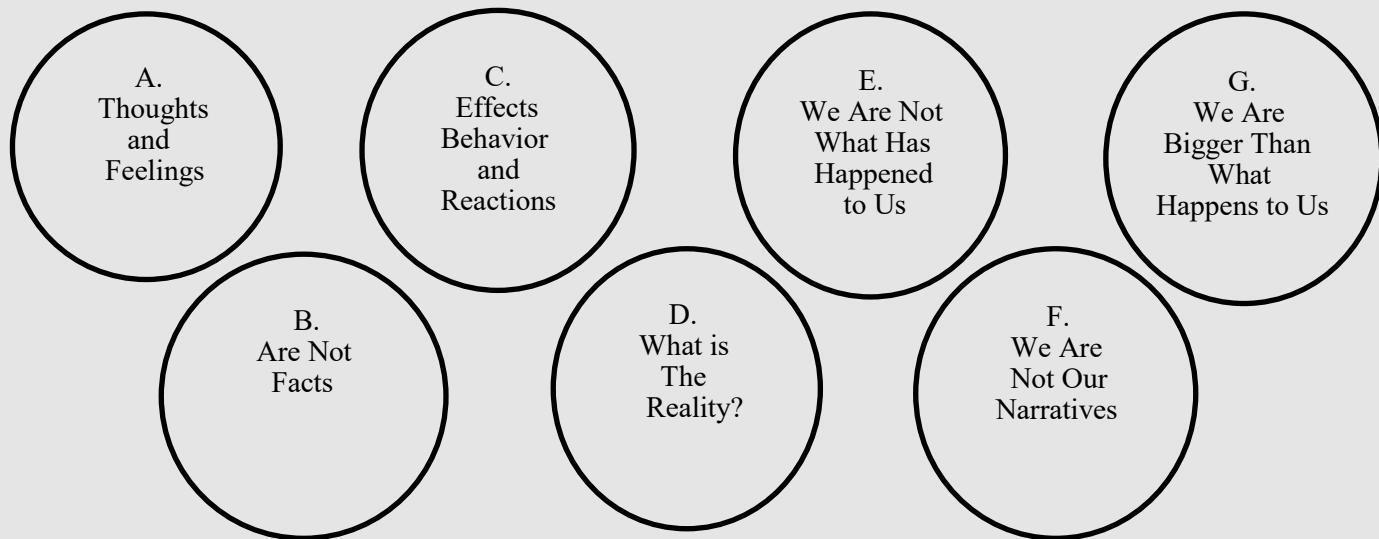
1. Everyone is already sitting in a circle
2. For this exercise, encourage everyone to sit with two feet on the ground, nothing in their hands, and comfortable in their chair
3. Ask everyone to close their eyes and center themselves in quiet, paying attention to their breath
4. After you feel everyone is settled, start the breathing exercise
5. With eyes closed, tell participants to breathe in deeply through their nose and breathe out through their mouth—(Count to yourself 6 seconds each breath)
6. Repeat, 5-6 times
7. Next, ask everyone to breathe normally, in and out of their nose, with their eyes still closed
8. Give everyone another minute to sit in silence and then ask them to open their eyes and come back into the space fully aware

Read Aloud while participants read to themselves: We need to understand that our thoughts and feelings are different than facts and how this effects our behavior and reactions. Jon Kabat-Zinn explains this in *Mindfulness for Beginners*. “... we tend to experience our feelings and our thoughts as facts, as the absolute reality of things, even when we know someplace deep within us that is not entirely the case.”

Kabat-Zinn also points out that our narratives are not all that we are: “While they may contain elements of truth, these narratives are not the entire truth of who we are. Who you actually are is far bigger than the narrative you construct about who you are.”

Using an easel/chalkboard/whiteboard, referencing the Face to Face exercise, ask participants these questions and write down the answers. Big enough for everyone to see. Note these answers will be used later in the workshop, so ensure they are readable.

1. Describe what the Face to Face exercise did for you?
2. What positive emotions did you feel in the Face to Face exercise?
3. What was meaningful to you?
4. How might you build trust?
5. Give one word that describes what mindfulness is to you?
6. How do you think mindfulness can be used to heal yourself? Your community? The world?
7. Why is mindfulness important?

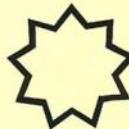


Reflection: Fill in the circles—How does your belief relate to these mindfulness practices?

All Humans Are Sacred—Living Into the Golden Rule

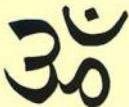
BAHÀ'Ì FAITH

Lay not on any soul a load that you would not wish to be laid upon you, and desire not for anyone the things you would not desire for yourself
Bahá'u'lláh, Gleanings



HINDUISM

This is the sum of duty: do not do to others what would cause pain if done to you
Mahabharata 5:1517



BUDDHISM

Treat not others in ways that you yourself would find hurtful
Udana-Varga 5.18



CONFUCIANISM

One word which sums up the basis of all good conduct... loving kindness.
 Do not do to others what you do not want done to yourself
Confucius, Analects 15.23



ISLAM

Not one of you truly believes until you wish for others what you wish for yourself
The Prophet Muhammad, Hadith



JUDAISM

What is hateful to you, do not do to your neighbour. This is the whole Torah; all the rest is commentary
Hillel, Talmud, Shabbat 31a



JAINISM

One should treat all creatures in the world as one would like to be treated
Mahavira, Sutrakritanga

ZOROASTRIANISM

Do not do unto others whatever is injurious to yourself
Shayast-na-Shayast 13.29



THE GOLDEN RULE



TAOISM

Regard your neighbour's gain as your own gain, and your neighbour's loss as your own loss
T'ai Shang Kan Ying P'ien, 213-218



SIKHISM

I am a stranger to no one; and no one is a stranger to me. Indeed, I am a friend to all
Guru Granth Sahib, pg. 1299



CHRISTIANITY

In everything, do to others as you would have them do to you; for this is the law and the prophets
Jesus, Matthew 7:12



UNITARIANISM

We affirm and promote respect for the interdependent web of all existence of which we are a part
Unitarian principle



NATIVE SPIRITUALITY

We are as much alive as we keep the earth alive
Chief Dan George

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All Humans Are Sacred—Living Into the Golden Rule Continued

Exercise: You will need—A writing utensil, reflection graph, an open mind

* Read all and choose a Golden Rule that is *not* from your faith tradition, but speaks to you

Bahá'í Faith - Lay not on any soul a load that you would not wish to be laid upon you, and desire not for anyone the things you would not desire for yourself. *Bahá'u'lláh, Gleanings*

Buddhism - Treat not others in ways that you yourself would find hurtful. *The Buddha, Udana-Varga 5.18*

Christianity - In everything, do to others as you would have them do to you; for this is the law and the prophets. *Matthew 7:12*

Confucianism - One word which sums up the basis of all good conduct....loving-kindness. Do not do to others what you do not want done to yourself. *Confucius, Analects 15.23*

Hinduism - This is the sum of duty: do not do to others what would cause pain if done to you. *Mahabharata 5:1517*

Islam - Not one of you truly believes until you wish for others what you wish for yourself. *The Prophet Muhammad, Hadith*

Jainism - One should treat all creatures in the world as one would like to be treated. *Mahavira, Sutrakritanga 1.11.33*

Judaism - What is hateful to you, do not do to your neighbour. This is the whole Torah; all the rest is commentary. Go and learn it. *Hillel, Talmud, Shabbath 31a*

Native Spirituality - We are as much alive as we keep the earth alive. *Chief Dan George*

Sikhism - I am a stranger to no one; and no one is a stranger to me. Indeed, I am a friend to all. *Guru Granth Sahib, p.1299*

Taoism - Regard your neighbour's gain as your own gain and your neighbour's loss as your own loss. *Lao Tzu, T'ai Shang Kan Ying P'ien, 213-218*

Unitarianism - We affirm and promote respect for the interdependent web of all existence of which we are a part. *Unitarian principle*

Zoroastrianism - Do not do unto others whatever is injurious to yourself. *Shayast-na-Shayast 13.29*

- ***Once you have chosen a Golden Rule, write it down on the reflection graph, p. 18—in the circle that has Golden Rule inside of it.***

All Humans Are Sacred—Living Into the Golden Rule Continued

* Led by the Facilitator by reading aloud and silent reflection by participants * Again, you can choose to designate Survivors and Offenders, or not * Allow silence after meditative questions, before moving to writing answers in the reflection graph

Meditative Questions for whole group:

1. *Are we taught to cause harm as part of our upbringing?*
2. *How does, or doesn't, the Golden Rule relate to the conflict in your community?*
3. *Is it possible to view those your community is in conflict with, as sacred?*
4. *How does your belief command you to react to harm, violence, or trauma?*
5. *Should the earth and all sentient beings be included in the practice of the Golden Rule?*
6. *How and why should Humanists, Atheists and Agnostics be included in this view that all and everyone is sacred?*

Meditative Questions for Survivors:

1. *How does the Golden Rule relate to your experience of harm and/or trauma?*
2. *Does your faith call you to seek revenge?*
3. *What does your faith tell you in regard to healing your pain?*

Meditative Questions for Offenders:

1. *How does the Golden Rule relate to the harm caused by your actions?*
2. *When committing your harmful act, did you recognize the humanity of those you hurt in the moment, after, at all?*
3. *With the Golden Rule in mind, will you hold yourself accountable for your actions?*

*** Read aloud and then ask participants to write their answers to these questions in the appropriate circle on the reflection graph**

1. *Ubuntu:*

*** What is it? An African philosophy—I am because you are.**

*** Archbishop Desmond Tutu wrote of Ubuntu:** “God has sent in motion a centripetal process, a moving toward the center, toward unity, harmony, goodness, peace, and justice, a process that removes barriers. **None as an outsider, all are insiders, all belong.**”

Questions to answer in the *Ubuntu* circle:

- A. How does your experience relate to the *Ubuntu* philosophy?
- B. Can you see everyone as you see yourself—a human being? Even those who have caused harm?
- C. Can you exist without “the other”?

2. *Ahimsa:*

*** What is it? A Hindu, Buddhist, Jain philosophy—Noninjury toward all living beings and things.**

*** Thich Nhat Hanh wrote of Ahimsa:** “The Sanskrit word, *Ahimsa*, literally means nonharming or harmlessness. To practice *Ahimsa*, first of all we have to practice it within ourselves. In each of us, there is a certain amount of violence and a certain amount of nonviolence. Depending on our state of being, our response to things will be more or less nonviolent.”

Questions to answer in the *Ahimsa* circle:

- A. What does *noninjury* mean to you? How can you practice *Ahimsa* on and for yourself?
- B. How does injuring any human, contribute to injury of the earth and all beings?
- C. Is practicing *noninjury* healing?

3. *All is sacred:*

- **Retired URI Executive Director, Rev. Victor Kazanjian spoke of the Golden Rule:** “The Golden Rule is the thread that binds us, one to another. It is a principle shared by people of all traditions in the world. Emerging from our different beliefs, inviting us into a common way of being in the world, one that deeply respects and honors the beauty of each other. A way of seeing and being that ensures peaceful coexistence. There is much at work in our world these days that is intended to divide us – separate us – along different lines of identity. And many who use rhetoric that dehumanizes people different from themselves and legitimizes their abuse. The Golden Rule exposes such rhetoric and the hateful actions it inspires, as inhumane and opposed to the spiritual values which hold all humanity, all life, as sacred.”

Questions to answer in the *All is Sacred* circle:

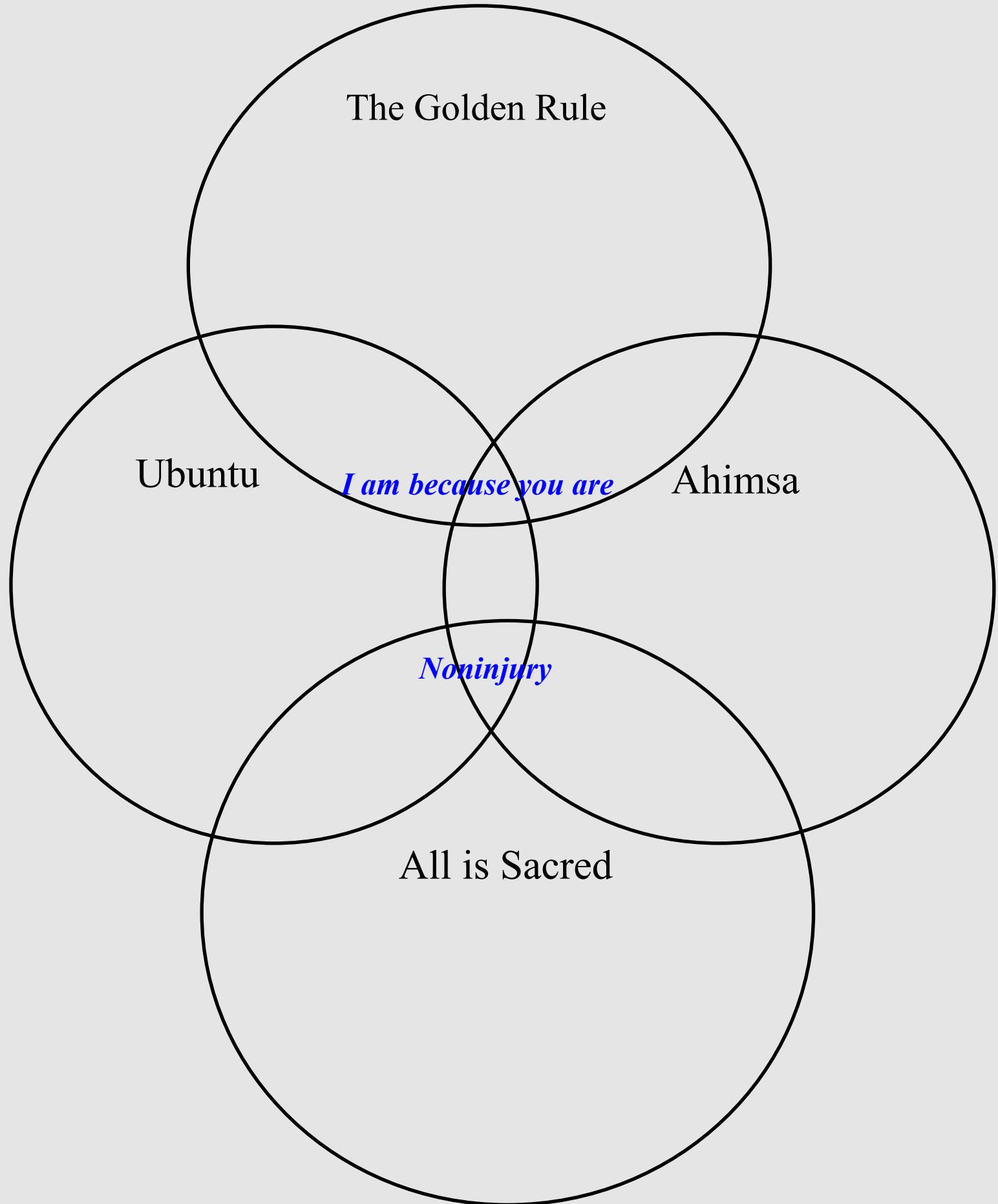
- A. What is sacred to you?
- B. Are those who harm, sacred?
- C. Are those who've experienced trauma, sacred?

Reflection: From Dehumanization to Humanization

In whatever circle(s) you choose to write in, reflect on URI's Principle 9 and how it applies to this exercise -

We practice healing and reconciliation to resolve conflict without resorting to violence

All Humans Are Sacred—Living Into the Golden Rule Continued - Reflection Graph





Doodle Page

Case Study— Imam Mohammad Ashafa and Pastor James Wuye, Interfaith Peacebuilding and Restorative Justice: Understanding the chart

Case Study: Christians and Muslim Communal Violence - Kaduna, Nigeria

Focus: Imam Muhammad Ashafa and Pastor James Wuye and the Interfaith Mediation Center—a URI Cooperation Circle

Conflict/Act of Violence: In the 1990s, Pastor James Wuye and the Imam Muhammad Ashafa led opposing sides of a deadly conflict in Kaduna, Nigeria. Each man was deeply rooted in his own faith tradition. Pastor James had felt a strong calling to the Church since graduating high school. Imam Ashafa was the thirteenth generation in his family to become an Imam. Both men felt a passion to unify and energize their faith communities, and to protect them against perceived threats. As the conflict escalated, both men trained militias to intimidate and even kill members of the opposite side. Crops and livelihoods were destroyed. Families were attacked. The need for revenge on both sides fueled an ever-growing hatred, and the leaders' roles became entrenched. Both suffered major losses. Imam Ashafa lost two brothers and his mentor in the conflict. Pastor James, in addition to losing close friends, lost his right hand.

Changing The Narrative: In 1995, during a UNICEF outreach program about child immunization against polio, the two leaders hesitantly agreed to put aside their differences for the sake of the larger community. They realized that their voices, speaking together, could convince more people to protect their children against a common threat. Their agreement was cautious and guarded at first - and then, gradually over the years, they built up the respect and trust necessary to form a partnership and a friendship.

Result: The two men formed the Interfaith Mediation Centre (which is a URI CC) - an interfaith, grassroots organization that heals rifts between Christians and Muslims throughout Nigeria. With over 10,000 members, they now train former militia members to become peace activists.

Restoration and Transformation: Today, Imam Ashafa and Pastor James work together to act as an example to their communities that peace is possible. They teach members of youth militias, methods to resolve their conflicts peacefully rather than infinitely escalating violence, and have even led successful efforts to rebuild the churches and mosques that had fallen during their conflict.



(All text and photo can be found at <https://www.uri.org/uri-story/20190327-imam-and-pastor>. You can also show a video of their story that can be found here: <https://www.youtube.com/watch?v=kFh85K4NFv0&t=291s>)

Case Study— Imam Mohammad Ashafa and Pastor James Wuye, Interfaith Peacebuilding and Restorative Justice: Understanding the Chart Continued

This is a group exercise. If you can show the chart on a board for all to see, that is desired. If not, then you can either have participants write in the answers on their own sheet (which is great practice regardless), or you can simply have a conversation while referencing the story and the chart.

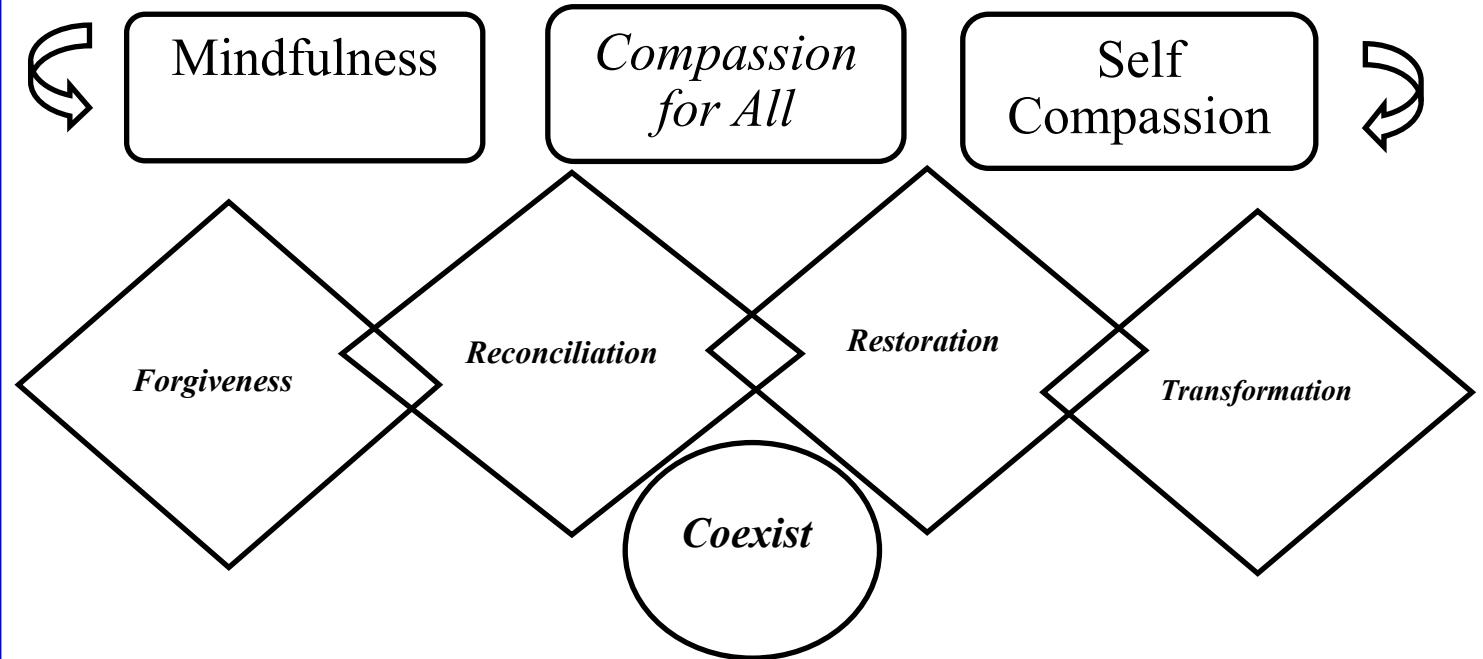
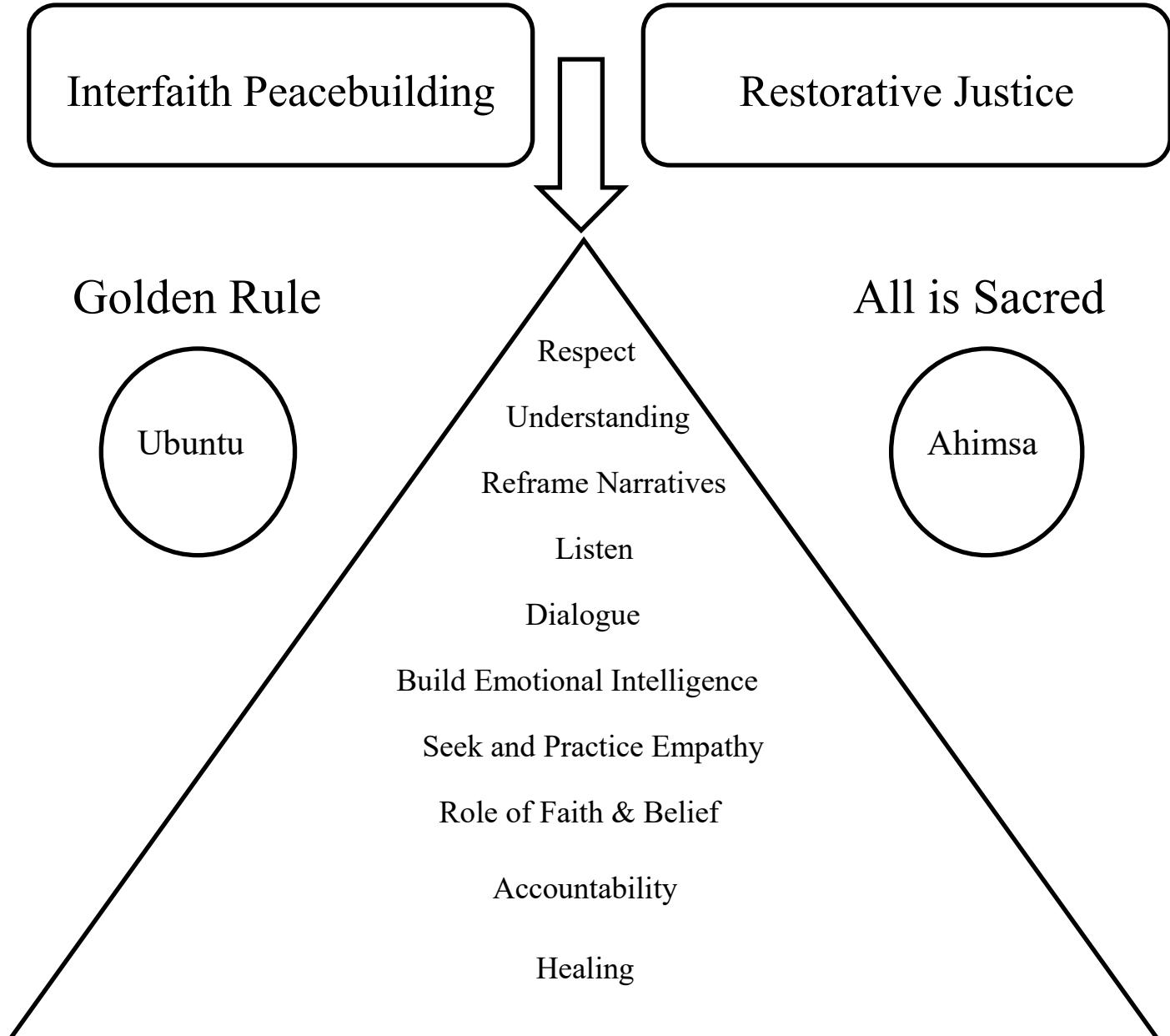
- * Name each part of this story, matching it with the chart on the next page
- A. What faith traditions make this case interfaith?
- B. What restorative practices did they enact to become friends?
- C. Did they practice the Golden Rule? How?
- D. Did they practice the philosophy of *Ubuntu*? How?
- E. How were their choices to not cause harm to each other anymore, related to the practice of *Ahimsa*?
- F. Do they both see each other and their communities as sacred? How?
- G. How are all these illustrated in Imam Ashafa and Pastor Wuye's actions?
 - *Respect
 - *Understanding
 - *Reframe Narratives
 - *Listen
 - *Dialogue
 - *Emotional Intelligence
 - *Role of faith and belief
 - *Accountability
 - *Healing
- H. Do you think they are both mindful?
- I. Are they teaching compassion for all, by showing themselves and each other compassion?
- J. Have they forgiven each other?
- K. Have they reconciled and restored themselves? How?
- L. Did they transform themselves and now their communities?
- M. Are they coexisting? Are their communities coexisting as well? How?



Reflection: Thinking about both the Golden Rule in Christianity and in Islam, how have Pastor Wuye and Imam Ashafa illustrated with their actions and words that all humans are sacred?

Christianity - In everything, do to others as you would have them do to you; for this is the law and the prophets.
Matthew 7:12

Islam - Not one of you truly believes until you wish for others what you wish for yourself.
The Prophet Muhammad, Hadith



Existing Narratives and Developing Emotional Intelligence—The Stories That Shape Us

Group Work: As the Facilitator, read these aloud to the group and when asking the questions, encourage participants to share their personal and communal experiences.

Narratives can exacerbate trauma and conflict: Think of a narrative that contributes to the existing conflict in your community—share with the group.

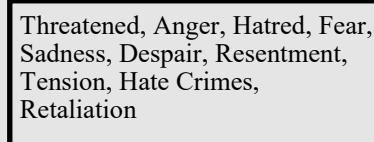
Emotional Intelligence (EQ) - *EQ is the capacity to be aware of, control, and express one's emotions. Emotional intelligence can stop retaliation. Emotions and reactions matter. We must act with grounded, mindful, compassionate thought processes. Do you think the conflict in your community is emotionally charged?*

Conflict intelligence needs awareness and the ability to understand our own conflict orientation: *How does anxiety and a perceived threat trigger our 'hot' emotional responses and move us away from the 'cool' contemplative modes of problem solving?*

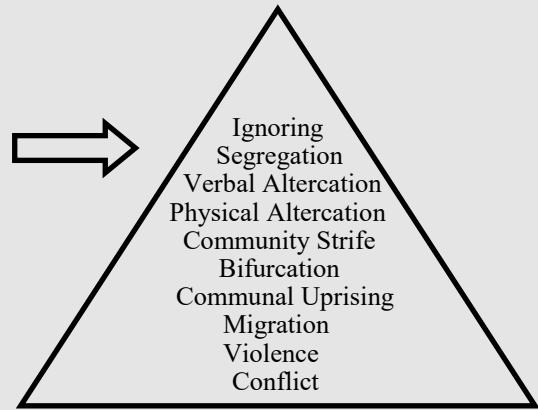
Awareness of Existing Narratives:



Reactions and Actions:



Feelings and Emotions:



A basic understanding of how conflict continues needs deep contemplative consideration. The flow chart above is a simple way of understanding how narratives are exacerbated by actions, reactions, feelings and emotions.

Break into small groups of 4-5 and discuss any, or all, of these questions (Allow at least 20 minutes):

1. Are humans naturally retributive?
2. How do you respond to conflict?
3. How does your community respond to conflict?
4. How does your country respond to conflict?
5. What is the existing narrative that keeps your community in conflict?
6. How do you and your community react to the threat of conflict?
7. Do you believe retaliation leads to justice?
8. What is needed in your community to move beyond the feelings and emotions that cause continuing conflict?
9. How can you use this flow chart to lesson conflict in your personal life, with family and friends?

Bring everyone back together for an informal sharing of what they learned from this exercise.

Reflection: Can you reframe your personal or community narrative with your faith in mind? What does it look like when you re-envision a different way of being, inside the narrative you exist in now?



Doodle Page

Introduction to Engaging Trauma With Belief

Note: This section is a very brief overview of how to engage trauma. This is not meant to be a counseling session, nor, a place where participants can delve deeply into the trauma they have experienced. This is to bring awareness around trauma and how important it is to engage in healing. These are simple lessons on how to engage within a faith based context and the importance of seeking trauma informed services in one's personal life are stressed here.

Either the Facilitator can read these, or you can have participants read aloud

A. What is Trauma? Serene Jones writes of trauma in her book, Trauma and Grace, Theology in a Ruptured World—
“Traumatized people feel utterly abandoned, utterly alone, cast out of the human and divine systems of care and protection that sustains life. Thereafter, a sense of alienation, of disconnection, pervades every relationship, from the most intimate familial bonds to the most abstract affiliations of community and religion. When trust is lost, traumatized people feel that they belong more to the dead than to the living ... Violence has a traumatizing effect on one’s capacity to imagine grace, particularly in relation to language.”

B. It is important to understand that trauma affects us in different ways—physically, mentally, emotionally

C. There are many forms of trauma

D. What is the immediate need after trauma?

- * Accountability
- * Healing

E. What is the goal after trauma?

- * Forgiveness
- * Reconciliation
- * Restoration
- * Transformation

F. It is also important to remember how trauma and pain lives inside of us and does not go away with time. Work Must be done to address the trauma. Peacebuilder, John Paul Lederach addresses this in his book, The Journey Toward Reconciliation where he writes: *“People experience deep pain, turmoil, and loss. In response, they build Layers of protection and insulation. They do this to deal internally with their experience and to defend themselves externally from further anguish and violence. However, the work of reconciliation calls for relationships and a journey through those layers of isolation.”*

Reflection: Once again consider the philosophy of *Ahimsa*—Noninjury

- * How does this philosophy relate to trauma?
- * Have you deeply engaged with your trauma? Why or why not?
- * Have you caused trauma to someone else by your actions?
- * What does your Belief say about trauma?
- * Does your Belief address how you should react to trauma?
- * Do you believe that your faith leaders enable healing in regard to personal and communal trauma?

Next Page Case Study:

- Read aloud the case study (next page), while participants read along to themselves
- After reading, give participants time to write any thoughts, notes, or questions
- **Before moving on, some clarifications:** (You can either read these aloud or share parts with participants)
 - * ***The Amish*** are a group of traditionalist Christians and are known for simple living, plain dress, Christian pacifism, and slowness to adopt many conveniences of modern technology, with a view to not to interrupt family time, nor replace face-to-face conversations whenever possible.
 - * ***Amish Theology***—Two theological themes which lie at the heart of Amish spirituality are the cross of Christ and the relationship between faith and works, justification and sanctification.

Case Study—The Amish Nickel Mines School Mass Shooting: Engaging Trauma With Belief Continued

Case Study: The West Nickel Mines School shooting—Lancaster, Pennsylvania

Focus: The Amish response to unthinkable violence and loss.

Conflict/Act of Violence: On October 2, 2006, Charles Carl Roberts IV, walked into the school, ordered all the boys to leave, took the girls hostage, and after a standoff with law enforcement officers, Roberts shot eight out of ten girls. Five died and Roberts committed suicide in the schoolhouse as well.

Changing The Narrative: Not even before the news spread across the world of this tragic event, were the Amish elders calling on the younger Amish community to not harbor anger or seek revenge. “How did the Amish decide so quickly to extend forgiveness? That question brought laughter from some Amish people we interviewed,” writes Donald B. Kraybill in the book, *Amish Grace, How Forgiveness Transcended Tragedy*. “‘You mean some people actually thought we got together to plan forgiveness? ... Forgiveness was a decided issue ... it’s just what we do as non-resistant people. It was spontaneous. It was automatic. It was not a new thing.’ Every Amish person we spoke to with agreed: forgiveness for Roberts and grace for his family had begun as spontaneous expressions of faith, not as mandates from the church. Woven in to their very theology and culture, a little known fact is that two of the students that day loved their classmates, friends and community so much, that they asked Roberts to kill them first. Sisters, Marian and Barbara Fisher, aged 13 and 11, bargained with Roberts inside the schoolhouse, asking him to shoot them first. They did this in the hope that others might be saved. When Roberts opened fire, they were the first to be shot. Barbara was severely wounded but survived, and Marian died at the scene.

Result: Later that day, many of the parents who had injured children and some who had lost children, reached out to Roberts' widow with food and support. Several of those family members and others from the Amish community, attended Roberts' funeral later that week as well. There were more Amish at Robert's funeral, then any other community or family members.

Restoration and Transformation: Many labeled these actions as unthinkable. Many also recognized that these acts stemmed from the practices of reconciliation and forgiveness. However, these actions also illustrated the practice of restoration. The Amish don't just think this way, they live this way. This way of living is mindful, thoughtful and purposeful, a practice of being born in to and moving through the world in this way. Grace such as this is not a normal practice, yet the Amish allowed us to witness another way of being. Their actions were an example of how a community can turn an act of unthinkable violence, in to an indelible witness of altruism, of reciprocity and transformation, in honor of, and in the name of, God.



(Photo: <https://www.cbsnews.com/pictures/amish-school-shooting/10/>)

Case Study—The Amish Nickel Mines School Mass Shooting: Engaging Trauma With Belief Continued

A. Break-Out Session One:

- * Break into groups of 2
- * Here, it is suggested that if you have participants intermingle
- * Objective—*Thinking about how to react differently in our responses to trauma*
- * Allow **5 minutes** per participant, per question, to reflect and answer the following questions:
 - * What do you think of the Amish reaction to the shooting?
 - * Do you believe their faith is what drives this way of being?
 - * Do you believe that they reacted as they should have?
 - * Consider the trauma you or your community have suffered—can you imagine offering this type of response?
- * Bring everyone back together to reflect on this exercise:
 - *Without sharing personal information, have participants share what they gleaned from this case study and the time with their groups.

B. Break-Out Session Two:

- * What you will need: Notepads, writing utensils
- * Objective: Rewriting a narrative
- * Break into groups of 5—please allow 25 minutes for this activity
- * Once the groups are assembled, ask the group to designate who will write responses
- * Instructions for Group—Write your answers in your notepad:
 - *Choose an unresolved conflict in your community that you want to reference in this exercise
 - * Name the conflict: What it is, where it is, who is involved, why is it a conflict, and anything else Important
 - * Does faith play a role in the conflict? Is it positive or negative?
 - * What is the main narrative that stems from this conflict?
 - * How does this narrative exacerbate this conflict?
 - * Working from where this conflict is currently (active, stagnant), how do you think it will end?
 - * Do you think it will end?
 - * **Challenge:** Re-write the narrative of this conflict with a restorative justice approach, using the Amish response as an example
 - * How would this new narrative change this conflict?
 - * How does faith play a positive role in this new narrative?
 - * Would this new narrative help eliminate conflicts and violent acts in the future?
 - * How does this new narrative help heal the community?
- * Once this exercise is over, bring everyone back together again
- * Have each group come up to the front of the room and give a short summary of the conflict they chose and how they re-wrote the narrative with a restorative approach
- * After all the groups have shared, allow time for any more reflections and Q & A

Reflection: Referencing URI's Principle 2, which states: *We respect the sacred wisdom of each religion, spiritual expression and indigenous tradition:* In the box below, write your own thoughts on how your faith or belief respects other faiths and beliefs. Also reflect on your own personal feelings on this principle and how this principle might help us all to react as the Amish did, when we are confronted with violence and harm.

An Example of Engaging Trauma With Belief Continued Specifically For Women

“Women are often in particular need of trauma healing. They may themselves be victims of traumatic experiences such as rape or incest. However, they are also more likely to be left behind after husbands and children are killed in conflict. Women are often humiliated, feeling that they could do nothing to stop the violence. What is more, the loss of a husband or children can make it difficult for women to provide for their families, thereby adding further humiliation.” (https://www.beyondintractability.org/essay/trauma_healing#:~:text=The%20goal%20of%20trauma%20healing%20is%20to%20give%20victims%20a,of%20many%20trauma%20healing%20programs)

This section is specifically for women. The exercises included are for individual restoration. Many times, women who are harmed during conflict and violent uprisings never know who hurt them and are never able to hold their offenders accountable. The goal of this section is to empower women to think about the practice of forgiveness of oneself, as well as self-compassion.

Examples of what this type of trauma leaves behind:

- *Disease
- *Children of rape
- *Ongoing medical issues
- *Psychological stress
- *Considered “dirty”
- *Familial/Community rejection

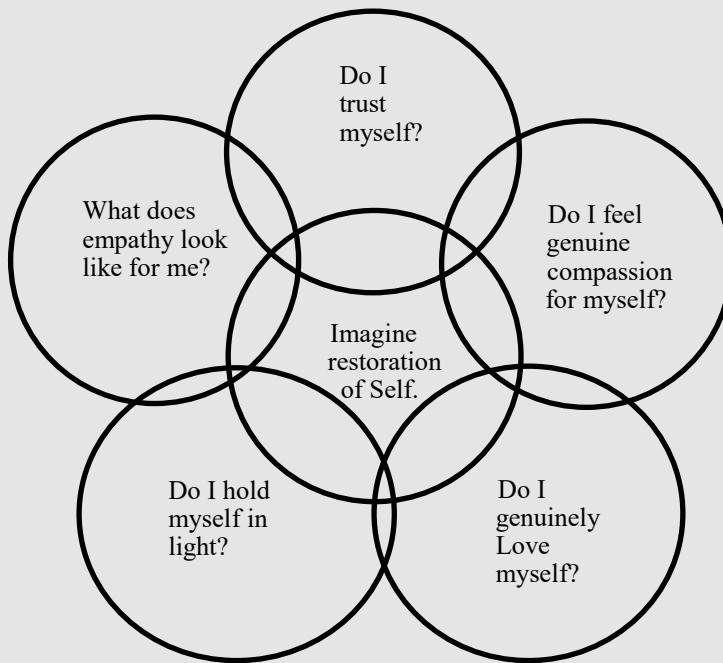
Write below what your journey looks like to reach a place of healing and reconciliation within yourself. Remember these things as you are writing:

1. Nothing in trauma and grief is neat and orderly
2. Be patient with yourself
3. Healing is a difficult but grounded choice
4. Remembering the trauma, leads to healing
5. How does your faith or belief support women who have suffered trauma?

Instructions for next page:

1. Have each participant examine the statements and questions on the circles—ask for comments/feedback
2. Have someone different read each quote aloud—reflect out loud or in silence
3. Cut the next section out—into all the parts (12 pieces all together)
4. Have each participant match the pieces however it works for them

An Example of Engaging Trauma With Belief Continued Specifically For Women—Self forgiveness and Self compassion



“... loving yourself really means loving each of your parts.” (Jay Early, *Self-Therapy* (Pattern System Books. Larkspur, CA. 2010.)

“Traumatized people feel utterly abandoned, utterly alone, cast out of the human and divine systems of care and protection that sustains life. Thereafter, a sense of alienation, of disconnection, pervades every relationship, from the most intimate familial bonds to the most abstract affiliations of community and religion.” (Serene Jones, *Trauma and Grace, Theology in a Ruptured World* (Louisville, KY: Westminster John Knox Press, 2009)

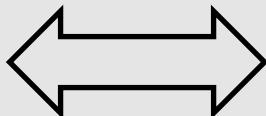
“Holding others in the light of this love opens our heart more fully toward them. And it deepens our connection to the cosmic compassion whose expansive reach extends to even those lost and in the margins of society.” (Frank Rogers, *Practicing Compassion* (Fresh Air Books. Nashville, TN. 2015).

Action

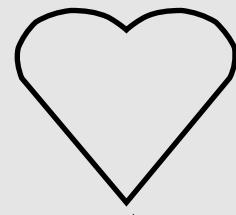
Leads to ...

Fill in the Shape With your answers...

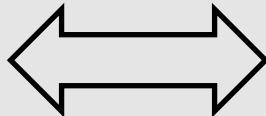
Forgive Myself



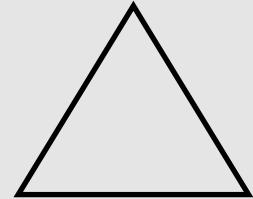
What parts of yourself do you love?



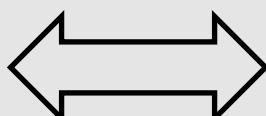
Self Compassion



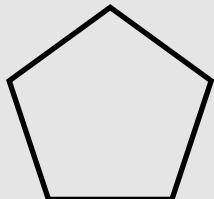
What do you do for yourself to feel less alone?



Self Reconciliation



What does restoration for myself look like?





Excerpt from “Love Letter to the Earth” by Thich Nhat Hanh - To be read in silence or aloud

Dear Mother Earth,

I bow my head before you as I look deeply and recognize that you are present in me and that I'm a part of you. I was born from you and you are always present, offering me everything I need for my nourishment and growth. My mother, my father, and all my ancestors are also your children. We breathe your fresh air. We drink your clear water. We eat your nourishing food. Your herbs heal us when we're sick.

You are the mother of all beings. I call you by the human name Mother and yet I know your mothering nature is more vast and ancient than humankind. We are just one young species of your many children. All the millions of other species who live—or have lived—on Earth are also your children. You aren't a person, but I know you are not less than a person either. You are a living breathing being in the form of a planet. Each species has its own language, yet as our Mother you can understand us all. That is why you can hear me today as I open my heart to you and offer you my prayer.

Dear Mother, wherever there is soil, water, rock or air, you are there, nourishing me and giving me life. You are present in every cell of my body. My physical body is your physical body, and just as the sun and stars are present in you, they are also present in me. You are not outside of me and I am not outside of you. You are more than just my environment. You are nothing less than myself. I promise to keep the awareness alive that you are always in me, and I am always in you. I promise to be aware that your health and well-being is my own health and well-being. I know I need to keep this awareness alive in me for us both to be peaceful, happy, healthy, and strong.

Sometimes I forget. Lost in the confusions and worries of daily life, I forget that my body is your body, and sometimes even forget that I have a body at all. Unaware of the presence of my body and the beautiful planet around me and within me, I'm unable to cherish and celebrate the precious gift of life you have given me. Dear Mother, my deep wish is to wake up to the miracle of life. I promise to train myself to be present for myself, my life, and for you in every moment. I know that my true presence is the best gift I can offer to you, the one I love.

FOR US TO SURVIVE, both as individuals and as a species, we need a revolution in consciousness. It can start with our collective awakening. Looking deeply, with mindfulness and concentration, we can see that we are the Earth and, with this insight, love and understanding will be born. There's no limit to where or how any one of us can have an intimate conversation with the Earth. You may even like to write your own love letter to Mother Earth.

(<https://plumvillage.org/articles/love-letter-to-the-earth-2/>)



Transforming with Indigenous Ideas and the Tree of Life
Original Art By: Sothearat Seoung, URI South East Asia Regional Coordinator

Read Aloud while others follow along:

- From a Maori perspective, health is invariably holistic, including wellbeing across spiritual, mental and physical dimensions
- “Holism” adds the concepts of balance, harmony and mind-body integration to traditional ideas of physical, mental, spiritual, and social wellbeing
- The Tree of Life is a visual metaphor where the tree represents life and the phases our lives took and take—past, present, and future
- There is a narrative connection—spiritual and to the land and many times, the conflict, harm and trauma we experience is connected to the land on which we reside

Maori Phrases and Definitions:

- Spirit—Wairua
- Unique Identity—Mana ake
- Mind—Hinengaro
- Body—Tinana
- Prayer—Karakia
- Tree—Rakau
- Sacred—Tapu
- Land—Whenua
- Emotional—Whatumanawa
- Restore—Whakaora
- Peace—Rangimarie
- Heal—Whakaorangia
- Utu—Restoration and Balance



Transforming with Indigenous Ideas and the Tree of Life Continued

Exercise: Consider the tree above as metaphor for your life. Reflecting on your life, the harm you have experienced or caused, and how a tree can be a visual for healing transformation, share your thoughts below.

The Roots—Where We Come From

* Write down where you come from

The Ground—The Ground Nurtures Our Growth

* Write down how the earth has nurtured you

The Trunk—Our Base, That Supports Us, Helps Us Stand and Stay Standing

* Write down how strong you are

The Branches—Represents Our Journey, Road and Path

* Write down how your life resembles the many branches of the tree

The Leaves—Represents Our Growth

* Write down the many ways you have grown



Transforming with Indigenous Ideas and the Tree of Life Continued

Match these squares (cut out or write) any way you feel works for you, to the tree above. Follow the spiral, from Rakau to Utu.





Transforming with Indigenous Ideas and the Tree of Life Continued

Group Exercise:

1. Create 5 groups in the room with signs that say: **Roots, Ground, Trunk, Branches** and **Leaves**
2. Have each person choose one part of the tree that they strongly relate to and ask them to go to their group.
3. Ensure each person has their tree graph of cutouts from the previous page to reference
4. Standing in a circle, have each person in their group step into the center of the circle and explain how they understand or relate to the Tree of Life's importance in their connection to the earth and to their healing
5. For instance, if they identify with the trunk of the tree, do they stand strong like a tree trunk in their community? In their family? In their own life as well?
6. The important thing to remember about this exercise is that there are no right or wrong answers.

Once everyone has completed the exercise, bring them back into a large group and ask these questions:

- A. The idea is to understand our relationship with the Earth and each other and that if we continue to harm the Earth, we will continue to harm each other. How did this exercise help you understand this?
- B. How can relating to the Tree of Life as a metaphor for our own lives, change the way we think of our enemies and those who have caused us harm?
- C. What do Indigenous communities have to teach us?
- D. How can we better love the earth?
- E. Will love and respect of the Earth change our relationships with each other?

Reflection: *“When people are able to see themselves as part of the fabric of life, when they are able to identify those to whom they are closely related, when they are able to see themselves as the present manifestation of a long and unbroken physical and spiritual process, then healing can begin. Utu (restoration of balance) may require physical and spiritual actions to be taken in order to initiate the healing process ... so that harmony can be restored to the family and community.”* (Justice as Healing, Indigenous Ways, edited by Wanda D. McCaslin)

**What does your belief say about balance and restoration?
What is **Utu** to you, your community and your country?**

Case Study—The Christchurch Mass Shooting: Forgiveness, Reconciliation and Restoration—Transforming With Self-Compassion, Empathy and Compassion for Others

Case Study: The Christchurch Mass Shooting, Christchurch, New Zealand

Focus: New Zealand's response based on Maori traditions and restorative practices

Conflict/Act of Violence: With the death of fifty-one people who were attending Jummah at two separate mosques, Brenton Harrison Tarrant, a self described racist and white nationalist, Facebook live streamed his attack on dozens of innocent Muslims on March 15, 2019.

Changing The Narrative: In the days that followed, New Zealand's Prime Minister Jacinda Ardern chose a restorative approach to this attack. The response exhibited emotional and conflict intelligence, as well as an understanding of how to not react revengefully, but instead with reconciliation. "This is why dealing with the effect of structural racism – a racism that has unleashed, and is continuing to unleash, its disintegrative effects on people and society – is such a difficult endeavor. It requires more than cosmetic notions of 'closing gaps.' It requires a fundamental and sustained politics of restoration that unleashes all the possible economic, practical and affective centrifugal forces to counter the corrosive effects of the disintegrative politics that has prevailed for so long. But, as importantly, it also requires a special kind of love. While love on its own leads us nowhere, a restorative politics is not complete without it being permeated by a deeply felt love, a love that can cross rather than erect cultural boundaries and that can heal rather than entrench divisions. It is in this regard that Jacinda Ardern's restorative politics is so crucial." (Ghassan Hage, "You can't copy love: Why other politicians fall short of Jacinda Ardern," *The Guardian*, March 25, 2019, <https://www.theguardian.com/commentisfree/2019/mar/26/the-difficult-love-of-jacinda-ardern-cannot-be-easily-emulated-not-by-white-australian-culture-loving-itself>)

Result: New Zealander's showed solidarity with the Muslim community with a National Day of Mourning, honoring the Muslim community and the Islamic faith by playing the Adhan (Call to Prayer), throughout the nation, performing the Haka (a war dance), and they used restorative practices continuously as an instrument of healing.

Restoration and Transformation: The fact that Tarrant was sentenced to life imprisonment without parole and he was the first person ever to receive this sentence in recent history in New Zealand, illustrates that reacting with emotional intelligence and using restorative practices does not mean that justice is not served to the Offender. This is incredibly important to note due to many feeling as if restorative justice condones the actions of the one who has committed the crime. On the contrary. If anything, RJ upholds the justice process and holds the Offender accountable on several levels that are not utilized in the practice of retributive justice. And yes, this includes compassion and love for all involved, even the one who caused harm. "None of this is to imply that Jacinda is a saint or super human. Quite the opposite. The reason why she has had such an astonishing impact on millions of people, here and around the world, devastated by the massacre is because she responded in such a genuinely human way, a way that allowed compassion rather than political calculation to guide her actions." (Hage, You can't copy love)



(<https://newsroompost.com/gallery/new-zealand-pm-jacinda-ardern-visits-grieving-muslim-families-wearing-hijab-as-a-sign-of-respect/439422.html>)

Case Study—The Christchurch Mass Shooting: Forgiveness, Reconciliation and Restoration—Transforming With Self-Compassion, Empathy and Compassion for Others Continued

Grounding Mantra: (Read through once in silence and then ask everyone to read aloud, together—you can use bells, a singing bowl, whatever you would like to bring participants in to and out of the space—you can also repeat it more than once)

I believe in forgiveness.

I desire reconciliation.

I hope for restoration of myself.

I hope for restoration of those that have caused harm.

I want to transform.

I will offer myself, self-compassion.

I will hold space for empathy.

I will offer compassion to others.

My spirit is grounded, strong, centered and peaceful.

I am worthy and sacred.

Everyone and everything is worthy and sacred

Discussion section: Break into small groups of 4-5 people. Items needed: Notepads, writing utensils. Have each group work through these questions and tell them to write down their answers because they will share them with the larger group. Please allow 20 minutes for this exercise and 10 minutes for sharing at the end.

1. Based on the case study and the knowledge of how the Maori focus on restorative practices, explain New Zealand's response to the Christ Church shooting.
2. How do you recognize the practices of forgiveness, reconciliation and restoration in this response?
3. How do you think this type of response allows for transformation of communities and individuals that are hurting?
4. Can you empathize with this response?
5. Do you feel this type of response is too compassionate? Why or why not?
6. If this type of incident occurred in your community, how do you think they would respond?
7. Would this response be reflective of retaliation or restoration?
8. Do you think this response was ultimately good for the Muslim community of New Zealand as a whole?

Bring everyone back together to share responses: *Really focus on the notions of forgiveness, reconciliation, restoration, transformation, self compassion, empathy and compassion for others.*

Popcorn exercise: Reminder of random ideas and phrases as we do this work, shout out these words, asking for one word responses. Write what is said on the easel or board.

1. What does the art of restoration look like to you?
2. Direct dialogue means?
3. Silence the violence?
4. Transformation?
5. Innovative approaches?
6. Rebuild relationships?
7. Resolution?
8. Consensus?
9. Shame the deed, not the person?
10. Reform thinking?
11. Reconstruct?
12. Why choose a different path?

Last Exercise - Case Study: On the next page, you will find the opportunity to choose your own case study and on the page after that, the interfaith peacebuilding/restorative justice chart. Break into groups and apply the chosen case study to the chart. Can you view different ways to approach the conflict that your group has chosen? Feel free to write inside the graph how the concepts of *Ahimsa* and *Ubuntu* and the *Golden Rule* may, or may not apply. Using restorative approaches, what shifts in your case study? Allow 30-40 minutes for this exercise. Once complete, come back together and share your case study, walking participants through the chart with the examples you chose as a group to alleviate and perhaps begin to restore this conflict.

Choose Your Own Case Study: Forgiveness, Reconciliation and Restoration—Transforming With Self-Compassion, Empathy and Compassion for Others Continued

Using the graph on the following page, choose your own case study and apply the actions of Forgiveness, Reconciliation, Restoration, Transformation, Self-Compassion, Empathy and Compassion for Others—How is it different when these peacemaking tactics are applied?

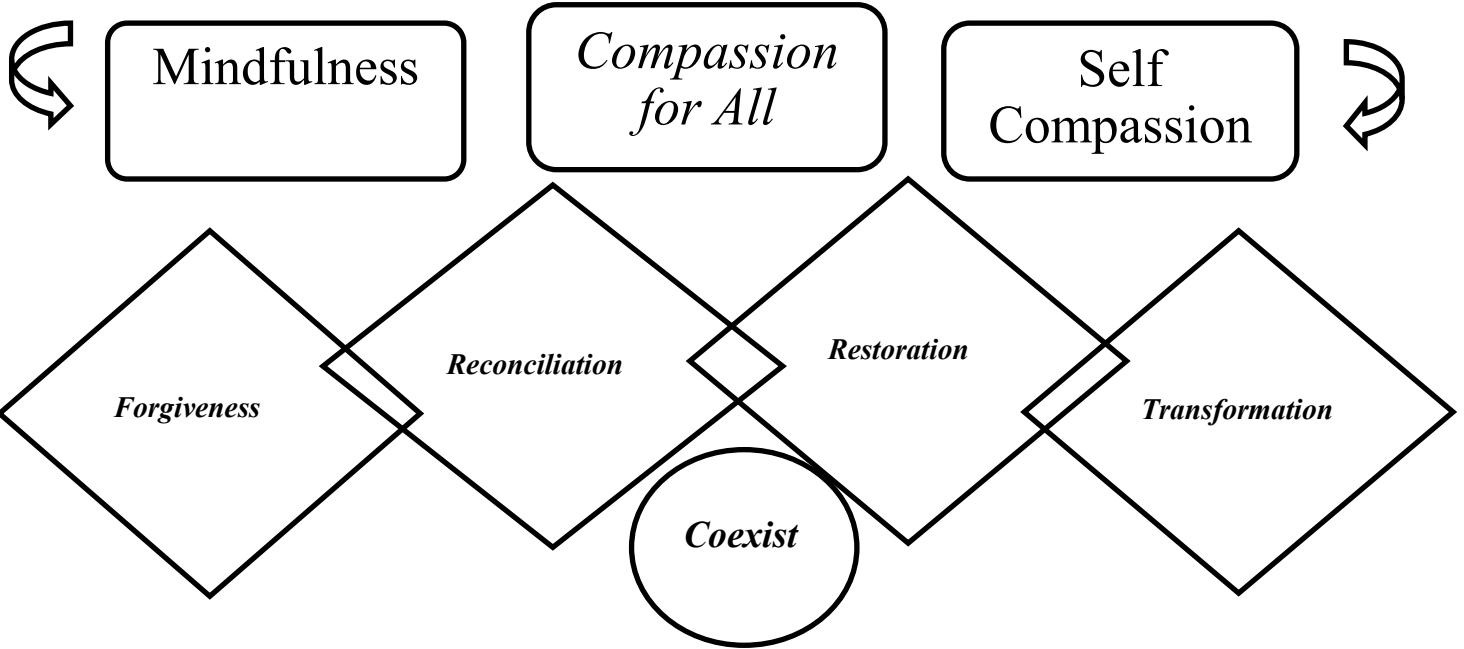
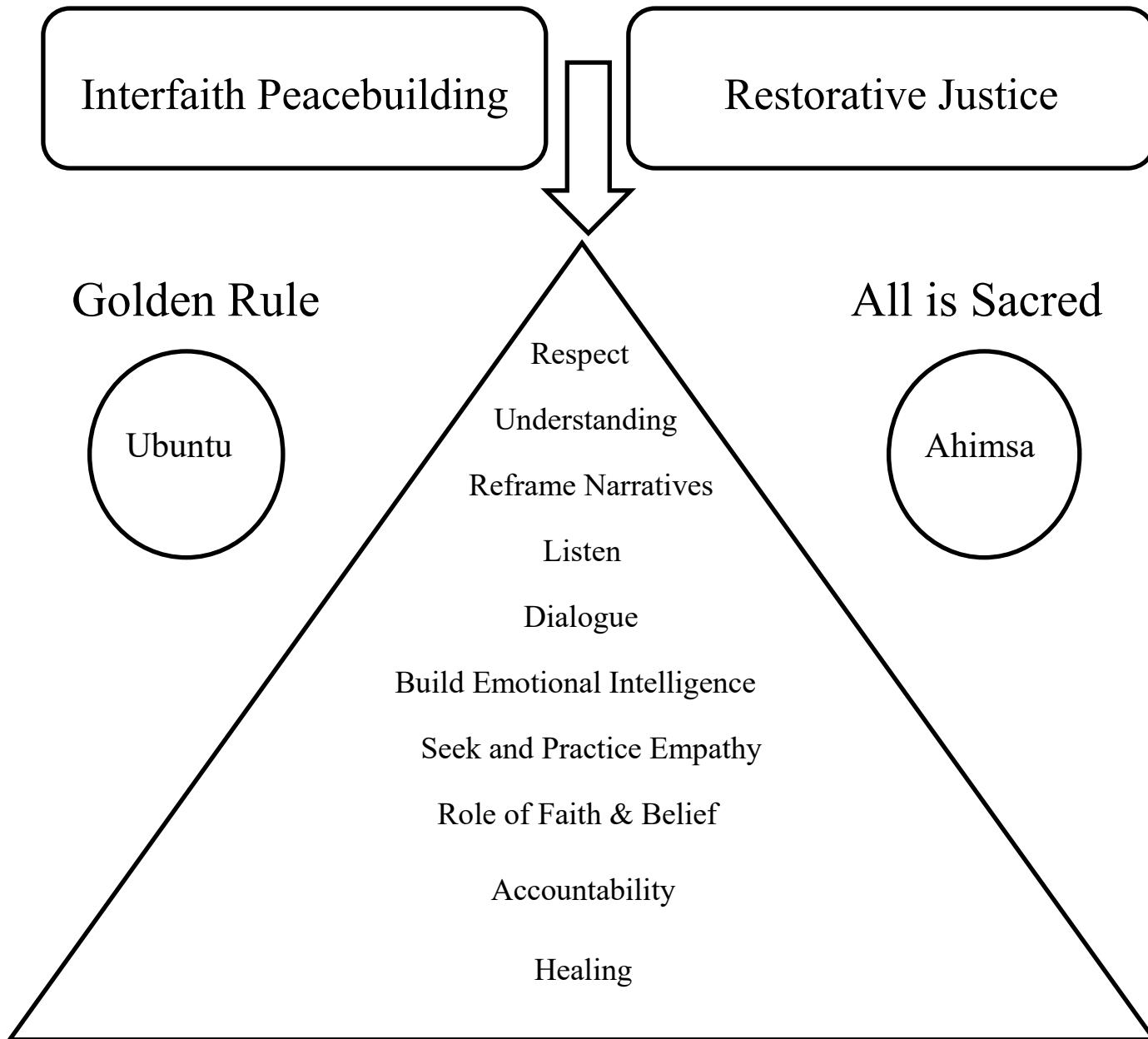
1. There are many to choose from, in all different regions around the world.
2. For a successful case study, ensure it has the following:
 - Where or whom, is the Focus?
 - What is the conflict/violent act/oppression/marginalization?
 - Is there an existing narrative to the story? Could the narrative change with a different response?
 - What is the result of responses to this conflict thus far?
 - Is there restoration and transformation involved in the process?
3. Questions to ask and thoughts to ponder when considering these case studies:
 - Consider the players in this case study—who desires peace? Who inflicts harm?
 - Are different outcomes relevant and desired?
 - Does this case study illustrate forgiveness, reconciliation, restoration, transformation, self-compassion, empathy and compassion for others? Why or why not?
 - How important is trust in restoration of oneself and the community?
 - Do we do this work because we want to, or because our faith tells us to?
4. For URI Regions, existing conflicts and topics that could be used as a case study are:
 - *North America*: BLM, School to Prison Pipeline, Native American marginalization
 - *Latin America & Caribbean*: Existing conflict due to lasting effects of colonization
 - *Europe*: Race relations, Islamophobia, marginalization of refugees and immigrants
 - *Middle East/North Africa*: Syria, Yemen, Governmental oppression and occupation
 - *Asia*: Existing communal violence, racism, oppression of women
 - *South East Asia/Pacific*: Indigenous marginalization, terrorism, climate crisis
 - *Africa*: Child soldiers, conflict and violence against women, lack of resources
 - *Multi-Region*: All of the above and racism, xenophobia, lacking social structures

* It is important to note that all of these conditions and conflict topics above are not relegated to one region in the world. The reality is, almost every topic above can be applied to every region that URI is present.



We Can Unite, Reconcile, Restore and Transform.

[\(https://www.uri.org/where-we-work#regions\)](https://www.uri.org/where-we-work#regions)





Doodle Page

Closing

Standing in a circle, say URI's Preamble out loud:

We, people of diverse religions, spiritual expressions and indigenous traditions throughout the world, hereby establish the United Religions Initiative to promote enduring, daily interfaith cooperation, to end religiously motivated violence and to create cultures of peace, justice and healing for the Earth and all living beings.

We respect the uniqueness of each tradition, and differences of practice or belief.

We value voices that respect others, and believe that sharing our values and wisdom can lead us to act for the good of all.

We believe that our religious, spiritual lives, rather than dividing us, guide us to build community and respect for one another.

Therefore, as interdependent people rooted in our traditions, we now unite for the benefit of our Earth community.

We unite to build cultures of peace and justice.

We unite to heal and protect the Earth.

We unite to build safe places for conflict resolution, healing and reconciliation.

We unite to support freedom of religion and spiritual expression, and the rights of all individuals and peoples as set forth in international law.

We unite in responsible cooperative action to bring the wisdom and values of our religions, spiritual expressions and indigenous traditions to bear on the economic, environmental, political and social challenges facing our Earth community.

We unite to provide a global opportunity for participation by all people, especially by those whose voices are not often heard.

We unite to celebrate the joy of blessings and the light of wisdom in both movement and stillness.

We unite to use our combined resources only for nonviolent, compassionate action, to awaken to our deepest truths, and to manifest love and justice among all life in our Earth community.

Stay standing and all read this together—fill in the answer for themselves where there is a ____.

- I will practice *noninjury* to myself.
- I will practice *noninjury* to ____.
- I will *forgive* myself.
- I will *forgive* ____.
- I will *reconcile* with myself.
- I will *reconcile* ____.
- I will *restore* myself.
- I will *restore* ____.
- I will *transform* myself.
- I will *transform* ____.
- I will let my *belief* heal me.
- I will let my *belief* ____.
- I will *unite* with myself.
- I will *unite* with ____.
- I will choose to *heal* myself.
- I will *heal* ____.
- I will practice *self-compassion*.
- I will hold *compassion* for ____.

Closing Continued

1. Hand out 2 pieces of paper to each participant
2. Ask them to write one negative emotion they are leaving behind and deposit in the bowl that is placed in the center of the circle
3. Next, ask participants to write one positive thought or phrase that they will take home with themselves and tell them to keep this
4. While participants are doing this, play ***Return Again*** (<https://www.youtube.com/watch?v=OEsMIW3mB4I&t=58s>)
5. Once finished, put all who want to participate in to a large circle—you can also do an inner and outer circle. If you have both Offenders and Survivors, I would suggest putting Survivors in the outside circle.
6. Hand out lyrics to Return Again—below

Return Again, Lyrics: (Some in Hebrew) - Go over lyrics until you feel everyone is ready to sing then play Music again, asking everyone to join

Return again, return again
Return to the land of your soul
Return again, return again
Return to the land of your soul

Return to who you are
Return to what you are
Return to where you are born and reborn again

Return again, (return again)
Return again, (return again)
Return to the land of your soul

Return again, (return again)
Return again, (return again)
Return to the land of your soul

Return to who you are
Return to what you are
Return to where you are born and reborn again

The rest of this version is in Hebrew—you can choose to repeat, hum, or move the circle around in one direction and then reverse. Participants can hold hands or not. If you are feeling really adventurous, you can teach a folk circle dance from your community/culture to end with this part as well.

Ask everyone to come back and center themselves, repeat a quick version of the mindfulness breathing exercise from the beginning if you would like to center everyone. Once all are focused and quiet, read this Metta Prayer of Loving Kindness aloud and have participants repeat after you.

*May all beings be peaceful.
May all beings be happy.
May all beings be safe.
May all beings awaken to the light of their true nature.
May all beings be free.*
(<https://www.padmasambhava.org/sermon/four-immesurables/>)

Sending off: Here, use any type of farewell you would normally use in your community.

Glossary of Terms

Accountability - The fact or condition of being accountable; holding responsibility.

Active Listening – A communication procedure in which the listener uses nonverbal behaviors, such as eye contact and gestures, as well as verbal behaviors, including tone of voice, open-ended questioning, restating, and summarizing, to demonstrate to the speaker that the listener is paying attention.

Ahimsa - *Noninjury.*

Amish - The Amish are known for simple living, plain dress, Christian pacifism, and slowness to adopt many conveniences of modern technology, with a view to not interrupt family time, nor replace face-to-face conversations whenever possible.

Coexist - To exist together or at the same time, peacefully.

Conflict Intelligence - The first component of conflict intelligence is the awareness of and ability to regulate one's own conflict orientation, the usually consistent complex of cognitive, motivational, moral, and action orientations to conflict situations that guide one's conflict behaviors and responses.

Culture – That part of human interactions and experiences that determines how people feel, act, and think. It is through one's culture that one establishes standards to judge right from wrong, beauty and truth, and the worth of oneself and others. Culture includes one's nationality, ethnicity, race, gender, sexual orientation, socioeconomic background, ability and age.

Emotional Intelligence - The capacity to be aware of, control, and express one's emotions.

Forgiveness - The action or process of forgiving or being forgiven.

"I" Statements – A way of expressing ourselves when we are using our "active listening" skills that takes responsibility for our feelings and expresses our needs. As mediators we try to help disputants use "I" statements in order to deescalate the conflict and promote healing communication.

Interfaith Peacebuilding - See URI's PPP's.

Protracted Conflict - There is not yet a commonly accepted international definition of what constitutes a protracted conflict, or how long a conflict has to last to become 'protracted.' The phrase emerged in the 1970s in the work of the Lebanese professor, Edward Azar, who distinguished protracted social conflicts by their intractability and longevity – the former characteristic being responsible for the latter.

Narratives - A spoken or written account of connected events; a story.

Reconciliation - The restoration of friendly relations.

Restorative Justice - Restorative justice is a process whereby all the parties with a stake in a particular offence come together to resolve collectively how to deal with the aftermath of the offence and its implications for the future.

Restoration - An act of restoring or the condition of being restored.

Self-Transformation - The act, process, or result of transforming oneself

Trust – To have confidence in or to feel sure of; to have faith in someone or a process.

Ubuntu - *I am because you are.*

Violence – The unjust or abusive use of power; force exerted for the purpose of injuring, damaging or abusing people or property.

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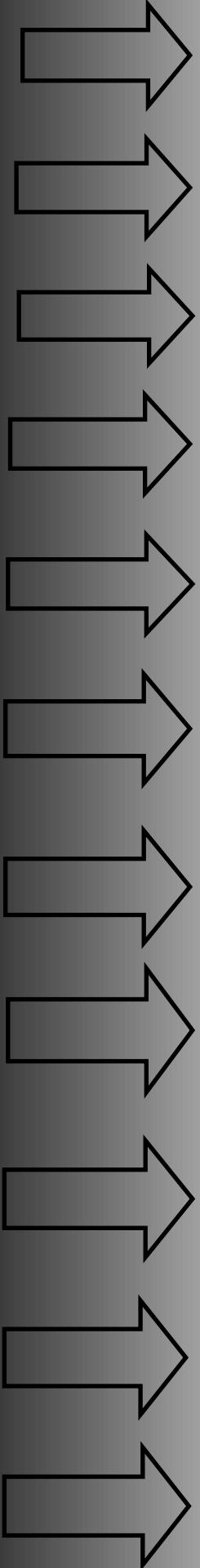
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Zehr Institute for Restorative Justice. www.edu.edu/cjp/restorative-justice/.



Doodle Page



Seek Understanding

Listen

Ask Questions

Speak Your Truth

Breathe

Acknowledge

Accept

Restore

Reconcile

Transform

Heal